PERE HYACINTHE.

Interview with the Modern French Reformer.

CATHOLICISM, NOT ROMANISM.

From Gorgeous Notre Dame to Plain Rue Rochechouart.

"FLEUR ET PIERRE PRECIEUSE."

Marking the Father's Recession from Rome and His Aims at Reformation.

PARIS, Sept. 30, 1879. Thinking men, clerical and lay, are interested in the work which Pere Hyacinthe is doing, not only for Paris but also for France. With entire loyalty to what he believes to be the truth, and under the conviction that the truth is not taught by the Bishop of Rome as it is taught by the New Testament, he has had the daring, regardless of consequences, to break the bonds by which he was united to the mother Church and to inaugurate a catholic movement—a movement which is thoroughly catholic, moreover, in the American sense of the word—in the midst of a population which is divided between Romanism and infidelity. One can best appreciate the personal cost of such a novement to Père Hyscinthe by comparing the fors of Nôtre Dame, where he presched to eathless and applauding thousands, in the pulpit which has been successively occupied by Fenelon, Bossuet and Lacordaire, with the simple edifice Rue Rochechouart, which will hold perhaps fifteen hundred persons, and where all the agnificent accessories of a rich service and spiendid om the adulation and homage of a great city line Paris to its ungenerous and unreasonable criticism: friends for the openly expressed hatred of a host of enemies is a sufficient guarantee of honesty of purpose and of that noble self-denial which character-izes the true reformers of all ages. That Père Hyacinthe belongs in this category of sublime souls, and that his name, though it may not "lead all the rest," will stand among the first and brightest, few men will dare to doubt. France is already feeling the influence of his protest against what h lieves to be the maladministration of ecclesiastical affairs, and we may reasonably expect two very important results from his movement. PROBABLE RESULTS.

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The second result—second in point of importance to my mind, and therefore I mention it first—will be the effect which will be necessarily produced on the body of the Roman Church itself. Its adherents all over Europe have for some years been very restive under a vigorous and intolerant discipline. A vast amount of Protestantism, which has hereto ore lain dormant because of the apparent hopeless take an organized shape and make itself felt. While vering the Church which has so many sacred trations clustering about it, which has the sanctity of ntiquity connected with it, an immense proportion times, have either quietly submitted to what cannot be helped, or lapsed into a state of religious indifce which has ultimated in moral indifference The first and prime result of Père Hyacinthe's protesting thinkers on solid evangelical ground. Men go to hear him preach in large numbers. first remark one makes after looking his congregation is, "How many men are here!" Though naturally disliked by the members of the church from which he has seconded he is winning their respect by the purity of his life, by his fearless independence in the discus-sion of all public questions and by the fervor and pel. He has left Rome, not because he wishes to ocate any new cause of his own, but because he desires to reproduce the Church of the apostolic age. It is not the Catholicism of the Church that he protests against, but rather its Romanism. While Rome uses all her influence in the direction of a centralization of power, he would, so to speak, diffuse, or, to copacy." Instead of allowing the Bishop of Rome to rule the whole world ecclesiastically he thinks it would be better for each nation to have its own national church, as in the primitive ages. I have gathered all this from protracted interviews which I

national church, as in the primitive ages. I have gathered all this from protracted interviews which I have had the privilege of enjoying. It has been my happiness to have long conversations with him on these important topics, and, as he said himself, we subjected each other to a rigid theological examination which will not easily be forgotten.

FRENCH "OLD CATHOLICISM."

I have been all the more interested in this "old Catholic" secession in France, because it is part of a general and widespread defection which is making itself felt all over the continent, and in some parts of America. This movement took its initiative in Germany, and the head and from of the offence was the venerable and reverend Dr. Dollinger, of Monich, whose scholarship and ability have never been questioned. He was too old to personally engage in the conflict that seemed inevitable, and such a recluse that the practical side of his character has never been developed. There was not wanting, however, enthusiastic followers of organizing power, and the battle cry, "Catholic, but not Roman," was at once heard in every great centre in the Empire. Church after church seceded from Rome, priest after priest either voluntarily withdrew or were excommunicated, until there were followers enough to make a formidable stand. Père Hyacinthe is peculiarly factules that are requisite in such a task remains to be seen. Nature soldom gives everything to any one man. He is, however, at this present time very actively ongaged, and his plans of organization and work are well isid. He has two assistant priests and more applications than he can listen to. It is his intention to open several places of worship in Paris during the coming winter, while the general interest in him however, at this present time very actively engaged, and his plans of organization and work are well laid. He has two assistant priests and more applications than he can listen to. It is his intention to open several places of worship in Paris during the coming winter, while the general interest in him and in his Church is such that he has been invited to speak in many of the largest cities of France. If one wishes to see Père Hyacinthe at his best he must hear him preach. In the pulpit he wears the crown and is certainly without a rival in this vast city. Lucordaire predicted that he would become his worthy successor, and in the power to sway a multitude by the charms of thought and language, to hold them spelibound by the splendor of his rhetoric and the dignity and helpfulness of his thought, the prediction has come true. I have heard many famous orators, but I have beard many famous orators, but I have beard many famous orators, but I have beard many famous orators, but have when listening to this gifted man. He has the orator's physique—a large brain and a certain rotundity of body—which suggests exercise rather than hard work in speaking. He has also the orator's physique—a large brain and a certain rotundity of body—which suggests exercise rather than hard work in speaking. He has also the orator's temperament; and, while so sensitive that he can feel away down in his soul the deficious pang of responsibility which comes from the consciousness that hundreds or thousands are waiting for your words, he is strong enough to use this pain of responsibility as a spur and an inspiration. His presence is commanding, his speech sat first slow and measured, but when excited it becomes rapid to the last degree. He speaks without a note, but at intervals in his discourse stops for about thirty, seconds, giving himself a memont's breathing space and his congregation an opportunity to change their positions. Of course his sermons are not so elaborate as those which were produced in Notre Dame, for while there he had a

within the next decade to produce great results. Believing this, and desiring blearn as much as possible of the strength of this general and organized work of reformation, I determined to seek an interview. Happily I found myself not quite unknown to him, for he had, as he said, been made acquainted with the change that had occurred in my own life, and we were thus brought into closer intellectual contact than I had dared to hope.

PRIE BYACHYHEE AT HOME.

The Pére lives in a modest mansion, built in the midst of a well cared for garden, situated on the boulevard Eugene, in the Park of Neuilly. I had certain questions in my mind which I wished to ask, and I am sure that his religious friends in America will be glad to see his answers. It seemed important to arrange my questions with some sort of logical sequence, that one might naturally be the key to another, and so save us both the embarrassment of going over the same ground a second time. I confess to a feeling of great hesitancy when I recognized myself as a theological interrogator, but he soon put me at my case, and our long talk—for the first interview lasted more than three hours—was too delightful and instructive to be easily or soon forgotten. There were moments when he seemed to be borne along unconsciously by the grandeur of his topic, and then his flow of language and beauty of diction showed plainiy enough that he is empleted, if he had he had a heart of his major and he had a heart of the intellectual position which he has taken, that he has counted the cost and that he is completely possessed by a devotec's enthusiasm for a great cause. In order to enter properly on the matter in hand I said, "Monsieur Loyson, you seem to be engaged in no less an enterprise than that of imagurating a new order of things, speaking ecclesiastically. You do not, as I understand it, propose to found a new Church, but rather to reform the old one."

"Exactly," he replied, "I am well aware that the work which I have undertaken is a very serious and what I believe to b

hood?"
"All men," he replied, "of whatever nation or sect. There can be but one Church. Look for a moment at the figure which St. Paul employs with which to designate it. It is "the body of Christ," he says. Christ had not two bodies, nor six, but only one, and every member is a component part of that body. The true Church of Christ is therefore only one, and all are members thereof who have been baptized and who have received Christ as their redeemer."

church fellowship and unit.

"We have touched on a very important topic," I said, "and one on which your American friends will be glad to have you say more. Permit me to ask you this question:—Do you, and the Church which you represent, regard ecclesiastical names of such inferior consequence that you can work with other churches generally considered evangelical?"

"Most assuredly!" was the quick reply. "The spirit of Christ is everything, and denominational peculiarities ought not to separate those who love a common Lord."

"And would you," I persisted, "include in your definition of the Christian Church every sect which is known to believe in and to preach Christ?"

"Emphatically yes," was the rejoinder. "While I reserve to myself all the rights of personal judgment concerning the best form of church government, and while I have a very clear conviction, personally, as to the kind of government which is indicated in certain parts of the Bible, I still believe that every man throughout the world who has been baptized into Christ, whether by priest, minister or layman, is a member of the Christian Church and entitled to all the privileges of a common brotherhood."

"That is certainly not Romanism," I suggested.

layman, is a memoer of the Cartesian Carteria.

entitled to all the privileges of a common brotherhood."

"That is certainly not Romanism," I suggested.
"Perhaps not Romanism." he answered, "but it is
nevertheless the truth as it was taught by the primitive Church. And furthermore," he continued,
"this great body of believers, hidden under cover of
many sects, constitutes not the invisible, but the
visible Church. A great many people are looking
into the air for the invisible Church, which, it is
imagined, is composed of those of all ages and
climes, who have truly confessed the name of
Christ; but, to my thinking, the grander Church,
and the one which ought to excite our utmost enthusiasm, is that vast assemblage of the faithful,
scattered throughout the numberless sects and denominations of the earth, who, in point of fact, are
a visible body, the Saviour himself being their high
priest. Holding these views I very gladly admit to
the rights and privileges of the Lord's table the
members of every evangelical orthodox denomination."

"But when a person leaves one of the Protestant denominations and makes application for admission to your Church, do you feel that he noeds rebaptism?"

to your Church, do you feel that he needs rebaptism?"

"By no means," was the reply. "I will give you
an illustration of my position by an incident in the
life of the late Pope Pius IX. On a certain occasion
he wrote a letter to the Emperor William, in which
he used something like this remarkable expression:—There is but one baptism, and you have
been baptized, and are therefore a subject of the
Pope. I agree perfectly with the first statement,
but of course I do not accept the last. And let me
add here, what of course you already know, that this
has been the belief of the Roman Church from the
beginning. As a matter of Church history it is true
that in the Church of Rome baptism has been considered valid even when administered by a pagan, if
it was administered sincerely and in the pame of the
Father, the Son and the Holy Ghost. It is taught in
the catechism that if a child is in peril of its life any
layman, the mother, or even the nurse, may perform

the ceremony."

"But it is certainly the practice of the Roman Church in these latter times." it was suggested, "to relaptize all converts from Protestantism, even though they may have been members of evangelical

But it is certainly the practice of the Romas Church in these latter times," it was suggested, "to relaptize all converts from Protestantism, even though they may have been members of evangelical churches."

"Yes," he replied, "a change has taken place in the practice, though not in the belief, of that Church within a few years, and it is a change for which Protestantism may be justly held responsible. Certain denominations have admitted into their creeds and standards such loose opinions concerning Christianity, and indeed have become so tolerant even of chie various forms of desim, that the Roman Church has taken fright, and rebaptizes her converts in the fear that the first baptism may have been administered under circumstances which admitted of more or less doubt as to whether the prescribed Scriptural words and the water, both of which are essential, were used."

It was again suggested, in view of the recent action of a Presbyterian Convention, which declared by a majority vote that when a person let the faith of Rome and became a Presbyterian he ought to be rebaptized, that Protestantism in one of its most important phases and Romanism were both actuated by a narrow sectarian spirit.

The Pere became very grave and answered, "Yes, I was both surprised and inexpressibly pained by the opinion which was expressed by that Convention in New York. I could not a first make myself believe that so thoughtul a body of Christians as the Presbyterians would take such a step, for it was a step in the direction of the sixteenth century. I cannot conceive the reason why that Convention did not listen to the counsel of the wisest among them, who protested, but, alsa! in vain, against the measure. I was very unhappy to hear of this uncharitable and unchristian action of such a respectable body. This was one of the points which acused my rupture with the Roman Church, and I could not bear to think that Home and Presbyterianism had joined hands in such an unrighteous work. I am sure both are wrong, Scripturally and logicall

terian or Congregational or Episcopalian Church, wherever it may be found.

CHURCH GOVERNMENT.

The next question which came up in logical order was that of Church government.

"I think," said the Père, "that the episcopate is, on the whole, the least liable to errors of action, and it is doubtless the form of government which is indicated by the Bible. There should be, in the Church of Christ, as little government as possible. The dirficulty with the Church of Rome is that it has had too much governing power. All authority is apt to become excessive and despotic. This is a tendency almost irresistible. A bishop is simply, according to the Bible, a pricat of the first rank, not a master, but simply and only apelder brother. His mission is specially to consecrate other bishops and priests, administer the right of confirmation and preserve the unity of the Church. The episcopacy and Presbyterianism are very closely allied, and there are undoubtedly places in the Bible where 'presbyter' and 'bishop' are synonymous.

Still, I think it must be admitted by all scholars that the traditions of the Church in the earliest ages are in favor of the bishop rather than the presbyter."

"But that there are great perils connected with that form of government," I said, "you have already had ample experience. So long as the Church advises all goes well; but is it not true that she is inclined to usurp an authority which does not belong to her, and that she then commands and enforces her commands, whether they are just or unjust?"

"That, of course, cannot be denied," he rejoined. "Yet I think the Episcopal churches of England and Aherica are not troubled in this way. There are, of course, difficulties in all directions. Still the form of government which I have indicated is historically the correct one, and I feel that we have, therefore, no right to change it. It is less liable to abuse than any other. The episcopley is the meeting place of the divine and the human, the democracy and the theoreacy—I mean, of course, the true theoreacy of God—for the bishops are elected by the people and consecrated from above."

COMMUNION WITH GOD FOR ALL.

"And ret," I said, "I have read your sermons, and

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COMMUNION WITH GOD FOR ALL.

"And ret," I said, "I have read your sermons, aid find not a word of denunciation for any other form of church government."

"No. no," he answered, "I believe that Protestants enjoy communion with God according to their aspirations as all the rest of us do. There is no difference between them and us in the all important matter of faith, and they are just as truly on the way to heaven as we are. The biessing of Heaven has attended their labors, and I am in perfect accord with them in the various good works which they have andertaken and accomplished. I respect and bonor every Christian man who is laboring for his Master."

honor every Christian man who is laboring for his Master."

"And furthermore," he continued, "I am always glad of an opportunity to take by the hand all who love the Master, and to' wish them, as Christian brethren, God speed in their labors. Still it cannot be donied that you have cut yourselves off from that form of government which the Bible indicates. The Protestant ministry is a godly ministry, but it does not labor in the line of the apostolic succession. Even if you were to think that the episcopate is not necessary, and were to doubt that it is an apontelle injunction, you must certainly admit that it has a very important mission in preserving the unity of the Church, and that throughout the centuries it has vindicated its right to be seriously considered. The Roman, the Greek, the Copile and the English Church, sufficiently prove, it seems to me, its value as the best form of church government. I cannot resist the conviction that the form of government which the Church had when it first began to govern itself was a mild form of episcopacy. Still, I would not for a moment insist that St. Peter and St. Paul taught that it was the only form of government of the Church. It seemed, however, to the early Church to be expedient to adopt it, and for myself, while I entertain the profoundest respect for those who differ from me, it seems best adapted to meet all the wants of ecclasiastical organization."

"One would not be surprised," I said, "if you were

seems best adapted to meet all the wants of ecclesiastical organization."

"One would not be surprised," I said, "if you were
to think very differently, considering the persecutions which you have suffered during the last rew
years."

"Ferhaps not, and yet the chief difficulty is not
with the system as it was originally intended that
it should be administered, but rather with the way
it has been maladministered. Let me refer to the
history of the Church once more. I' you please. It
is unjoubtedly true that the disciples of Christ
were all on an equality in point of authority. He
did not make one master over the others, but
lett them brethren. The bishops of the
early Church were all equal. In the course
of time, however, it became necessary, or
rather it was a matter of expediency, to
appoint overseers. We find the Bishop of Rome,
the Bishop of Alexandria, the Bishop of Constantinople. When convened to consult together for the welfare of the Church the Bishop of Rome was chosen
president or moderator. He held this peculiar position, not by a divine, but simply by an ecclessisatical right. And it was at this point in our history,
when the power of the Church began to resinitepret that passage in which the Lord speaks of founding the Church—not on Peter, as they interpret it,
but on the faith which Peter confessed.

"But the tendency," I broke in to say, "toward

but on the faith which Peter confessed.

THE TENDENCY TO CENTRALIZATION.

"But the tendency," I broke in to say, "toward centralization is almost irresistible, and with centralization abuses are, historically speaking, inevitable."

"And therefore," he answered, "you would think it expedient to institute some other form of government?"

"Yes," I said, "it would seem natural to do so."

"I am of the contrary opinion," he went on. "If the episcopate is not what it should be the best remedy, it seems to me, is not in abolition of bishops, but in multiplication of them."

"That seems a strange kind of remedy, does it not?" I said.

"And yet it is precisely what you have done on one occasion, and, I believe, with great success, in the political history of your own country. When one of your States became unwieldy, and certain dangers arose from its size, and from other causes, you did not abolish the State, you divided it into two parts, and the experiment gave entire satisfaction. In the same way I would multiply the diocesses of the Church and so break up the tendency to contralization of power and the abuse of it. Thus you see," he added, "that it is after all rather the affair of church government than of faith which separates us Catholics from you Protestants."

I did not care to pursue this topic any further, for there were others equally interesting and important upon which I desired to get a full and free expression of opinion. It has already been seen that Pere Hyacinthe, though a good Catholic, is by no means a Roman Catholic. Up to this point he has hardly uttered anything more conservative than what might be expected from the average church—man of the Protestant faith.

THE HEAL PRESENCE.

I said to him, in furtherance of my object:—

man of the Protestant faith.

THE HEAL PRISENCE.

I said to him, in furtherance of my object:—
"M. Loyson, there are certain of the sacraments of the Church in connection with which I should be glad to ask a few questions. For example, will you tell me your opinion concerning the Real Prosence? May I say that of course you do not believe in transubstantiation?"
"In the coarse, material sense," he replied, "in which some people define the word, assuredly not: "In the coarse, material sense," he replied, "in which some people define the word, assuredly not; and yet in a very important and vital sense 1 do gladly accept the real presence of my Lord in the consecrated bread and wine. That at the moment of consecration a miracle occurs by which the bread is no longer bread and the wihe is no longer wine, is a belief so gross and material that it has been cherished only by the uncultured and superstitious. No Catholic scholar or theologian, even of the Boman Church, has ever taught it. That several persons have avowed their belief in the purely materialistic view cannot be doubted, but that the Church has ever authoritatively taught it is equally untrue."

"And yet you say that you do believe in a real presence?" I suggested.

"Yes, but in the same sense in which the most devout and evangelical in all churches have believed in it," he answered. "Every sincere Christian's soul comes to the table of the Lord, expecting not only to meet Him, but also to receive Him. I am aware that this is a matter of faith, which is not easily explained from a purely philosophical point of view, but as a matter of faith it is very dear to me, indeed."

"He NECESHITY OF PATHE.

"I can only ask, as another doubter did in the

that this is a matter of faith, which is not easily explained from a purely philosophical point of view, but as a matter of faith, which is not easily explained from a purely philosophical point of view, but as a matter of faith ti svery dear to me, indeed."

THE NECESSITY OF PAITH.

"I can only ask, as another doubter did in the olden time." I said, "How can these things be ""

"That I cannot tell," be trankly asswared. "You are aware that various explanations of the mystery have been made which seem to be satisfactory, at least to those who have made them. For myself it is enough to know that my Master has promised to meet me in that sacrament and that I have invariably met Him there. I regard it, however, as a mystery which no wise man would ever be rash enough to even hope to explain. If (iod has cast a vell over it let no unhallowed hand attempt to draw it aside. I am aware that in thus emphasizing my belief in a resi presence I may lay myself open to the charge of Romanizing, but I must hold fast to the Bible truth—to Christ's own words, 'this is my body and my blood.' There is a certain class of people who, so strong are their prejudices, lift their hands in alarm at such an announcement as I have made, and feel that all the errors of the Middle Ages are to be repeated. I should myself be alarmed if my views were in the slightest degree materialistic on this sacred subject; but while rejecting as unworthy of a theologian everything gross and physical, I nevertheiess do believe, as indeed you must yourself, that my Saviour is actually present in the bread and the wine. Nothing, it seems to me, can be more said to a devout man than to see in certain quarters Christian people making the Lord's Supper merely a commemoration, a sign or symbol, just as they would meet to celebrate the anniversary of the doath of a dear friend. It is a declabration, but is also much, very much more. It is indeed a banquet, but it has a profound theological significance besides, and is furthermore of the most vital importance in

parted, and a Romanist of these days, who does the

parted, and a Romanist of these days, who does the same thing."

"True, very true," he answered. "In the apostolic and early Church Christians were in constant expectation of the return of the Redeemer, and they devoutly prayed that the resurrection of their dead might be hastened. The motive was the desire of immediate reunion, perhaps."

"And now?" I asked.

"And now?" I asked.

"And now the motive is wholly different. The Romaniat believes that those who have not committed mortal sim—for, of course, those who have done so are beyond their reach—are in some intermediate place where they are to undergo the processes of purification, and that the prayers of the living may be of great avail in lessoning the period of their punishment and probation."

"The custom," said Mr. Woodcock, "has also prevailed in the Jewish synagogues, has it not?"

"Yes," he answered. "It is the hebit of devout Hebrews of the present time to remember the dead in their prayers. In the Book of Maccabeus we have the record of the prevalence of this custom among the Hebrews before the time of Christ. And although I do not include that Book in the canon of Holy Scripture we all nevertheless admit its historic value."

"But do you believe." I asked "that it is admis.

record of the prevalence of this custom among the Hebrews before the time of Christ. And although I do not include that Book in the canon of Holy Seripture we all nevertheless admit its historic value."

"But do you believe." I saked, "that if is admissible to offer prayers in this way and for this object?" "I believe," he replied, "that Christ is the only means of saivation, and I think that this life determines the tuture, but I also believe that the mercy of God, the love of Josue, reaches belowed and above this carth, and for a great number of Christians who are, as in case of war, stricken down without sufficient preparation, believe we may kep out as for myself it is a great and asweet consclusion to pray the bressed Lord to not let them perish, but to pray the bressed Lord to not let them perish, but to pray the bressed Lord to not let them perish, but to pray the bressed Lord to not let them perish, but to pray the bressed Lord to not let them perish, but to pray the bressed Lord to not let them perish, but to pray the bressed Lord to not let them perish, but to pray the bressed Lord to not let them perish, but to pray the bressed Lord to not let them perish, but to pray the bressed Lord to not let them perish, but to pray the bressed Lord to not let them perish, but to pray the bressed Lord to not let them perish, but to pray the bressed Lord to not let them perish, but to the pray them perished them to help of gods grace work out their astroperish to the help perished them to help them perished to the help presented. Those whose lives lie between those two machinesses to believe that they are thrust into hell. There may be, and indeed, with all my heart I hope that there is an intermediate state—call it purgatory or what you like—in the other world, where an opportunity will be afforded them to work out their salvation. And it they see that h

am a Frenchman, and therefore must have a French church."

THE ATTITUDE OF BOME.

"Let me ask you next what the attitude of the Roman Church has been toward your movement?" I said.

"I have nothing but charity in my heart," he answered, very seriously and with a good deal of feeling, "toward those dear brothren among whom I spent so many years of my life. When it became my duty to announce the grave differences of opinion between thom and myself I was actuated, I hope, by that spirit of love which the Master commands in all His followers. Nevertheless, Rome finds it hard to give up her allies, and I was not surprised, though I was greatly pained, at the course which she saw fit to pursue."

He spoke with entire frankness and freedom upon the subject. It is never possible for a man to make a change of relationship without exciting a variety of hostile feelings, and Père Hyacinthe is no exception to the general rule. I have talked at length with several Romanists about the Père, and though condemned for his secession, and in many quarters with exceeding bitterness, he is respected everywhere for the sincerity of his motives and the purity of his life.

A single word more and I shall have finished my

of his life.

THE SECESSION FROM ROME.

A single word more and I shall have finished my already too long communication. My object in those interviews was not controversal, and therefore I kept silent when I should have been glad to speak, and seems to combate some of the silent when I should have been glad to speak, interviews was not controversial, and therefore I kept silent when I should have been glait to speak, and even to combat some of the positions which were taken. My one desire was to discover how far the Pére had receded from Rome and how far he had advanced toward the position taken by Protestantism. That he is not a Protestant, except in the sense of protesting against reigning abuses, and that he is still a member of the Catholic Church, with the word "Roman" crased, is sufficiently evident. That his position on many vital points differs very little from that of many prominent members of the Church of Rome, the only difference being that while circumstances have compelled him to proclaim his convictions and have called down the anathemas of Rome they, though holding essentially the same opinions, have not been disturbed in their sectusion, is sisc evident. In point of fact, he would not have far to go theologically if he were to determine to roturn to his oid allegiance. His church service, though plain and simple when compared with that of Notre Dame, is throughout a Catholic service. He has been received with open arms by the Lambeth Convention, which passed resolutions of great good will, and even invited him to enter the English Church. But it seems to me that, beyond and above the fact that France has as good a right to have a church of its own as England has, he could not enter the English Church or Rome than to any other. He has under the church of Rome than to any other. He has under the church of Rome than to any other. He has under the church of Rome than to any other. He has under the service of the own are further because he believes so much more than it does that he is more closely allied to the Church of Rome than to any other. He has under the service of the own to than the produce of the own to the own than a bright and glorious future before him.

A FILTHY LAKE.

THE WATER IN PROSPECT PARK COVERED WITH AN ODORIFEROUS GREEN SCUM-OFFICIALS CLAIM THAT "IT WAS OFTEN WORSE."

A reporter of the Henald visited Prospect Park, Brooklyn, for the purpose of learning the truth of rumors respecting the filthiness of the Park Lake. At that portion of the lake where the boathouse is situated the water was covered with a thick green scum, which sent up a foul odor. A young man, who had been employed as a boatman on the lake for several years, said, however, that he had seen the water in much worse condition, although it was bad enough now, "Why, during the warm that a boat would leave a long mark on the surface of the water when rowed through it. Where the sun

that a boat would leave a long mark on the surface of the water when rowed through it. Where the sun had a chance to strike that green scum it would bake it like Paris green."

The reporter walked along the edge of the lake in the direction of the Park Garden and found that the same odorous green scum fringed the banks for a distance of several hundred feet. In some places it was worse than others. Mr. George Miller, the lessee of several of the Park buildings, informed the reporter that, notwithstanding the bad appearance of the water, there had been no sickness among the people who resided in the Park. Water was pumped into the lake during the latter portion of each week, but how much he was unable to say. He had seen the lake a great deal worse. Some nights when passing by the boathouse he had noticed the ioul odors, but these odors never reached the farmhouse where he resided with his family. Mr. E. O'Brien, who has charge of the pleasure boats, refused to say anything concerning the condition of the lake.

President J. S. I. Stranham, of the Park Commission, was also visited by the reporter. He said that the water in the lake was at its usual level. He had heard no complaints of sickness. He did not believe there had been any which was in any way attributable to the lake. There were some little points where the seum had accumulated, but it was where there was still water. In the main lake the water was not only pure, but entirely satisfactory to the eye. It was only in these small points where the water had been no rains to sur the water had been objectionable. The winds would change within a day or two, when this green seum would disappear. The past season, Mr. Stranaian said, and there was an overflow. The amount of water which was supplied to Coney Island could be pumped into the lake every day, Mr. Stranaian said, and there was an prefice. The amount of water which was supplied to Coney Island could be pumped into the lake every day, Mr. Stranaian said, and there was an prefice.

MISERY!

Among the Forsaken Poor of Essex County.

DEFIING THE STATE LAWS

Children Growing Up in a School of Pauperism.

PERSECUTION OF A MADMAN.

Considered as a whole, for its inadequacy of accommodations, the number and condition of its inmates and the large proportion of children kept within its walls in sheer defiance of the law, I have no hesitation in saying that the Essex County Almshouse at this place is decidedly the worst in the State of New York. There are some unimportant features about the establishment that are not so objectionable as they are at the Schoharie or Otsego county institutions, and, indeed, I doubt if they are fed as badly as at Jacksonville (in Tompkins), but nowhere have I seen such exhibitions of inhumanity and lack of care as here. The buildings are situated about a half mile from the village, on a farm of ninety-odd acres. The road leads out past the church already mentioned and a few squalid dwellings, the immates of which seem, literally, "on the way" to the pauper's purgatory.

VIEWED FROM WITHOUT.

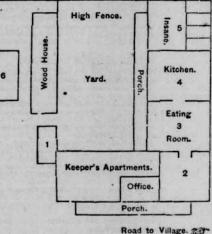
As the main edifice is constructed of brick the institution presented a rather favorable appearance from the exterior. The promise was better, however, than the fulfilment. Several inmates of the establishment were seen at the large barn on the left of the road, as I approached, occupied in storing large wagon loads of corn on the stalk. Entering the gate and ascending the steps leading to the porch, which extends along the front of the house, I rang the bell. I have often had queer fancies about door bells and the different ways in which people draw mission of the visitor if the inmate of the house schools his ear to the tamore of the bell. My ring meant only one thing—"Somebody wants to speak with the head of the house." I had been knocking at the doors of almshouses for nearly two weeks, or, as may be, pulling aimshouse door beils. One becomes accustomed to anything, and I now awaited the appearance of the keeper with the utmost selfpossession; prepared for any emergency, ready with answers for all possible questions, I defied alike his curiosity or his ill-nature.

A CURT RECEPTION. Mr. Howard, the keeper, made his appearance. He is a man of medium height and almost repelling visage. He gruffly replied to my request to see his institution by saying that the hour was too early. Supposing that in the country nine o'clock was not an unreasonable time to make the visit I had hoped to complete my inspection soon enough to leave the miserable little village on the noon train. This wish I did not consider it necessary to explain to him. Affecting the utmost indifference, there-fore, I took a seat and replied that I was in no hurry whatever. A moment later, from a remark of his to another person, I discovered that he was expecting to go to the town and, after a brief interval, a buggy was brought to the front door by one of the paupers whom the county permitted him to utilize as a hostler. It may be inferred that I did not interpose any obstacles to his departure.

THE GROUND PLAN.

THE GROUND PLAN.

No sooner, however, had I seen the horse and his than driver disappear over the brow of the first hill than I pulled the bell again and urged a plump young woman who answered the call to procure me the services of a guide that I might be conducted over the buildings. I represented matters to her in so satisfactory a light that I was speedily on my way. The general shape of the buildings, old and new, will be seen by the annexed diagram :-



BACK, ALWAYS BACK. I was led through the keeper's kitchen and dining room into the pauper wing of the building back of the main structure. This part of the house was of frame, and the walls showed the wear of years. I was at once impressed with what proved to be distinguishing features of the institution—namely, the large proportion of women and the unusual number of children. On the back porch, fronting on the enclosed yard, were a lot of idiotic women making their morning toilet. They were sitting in a row on bench, while a tall, muscular pauper woman dragged a large comb through their matted hair, to her infinite amusement and their evident discomfiture. The contortions of some of the victims of this "barberous" (very old, but unavoidable) treatment were studied by a group of boys and girls from a distance, and commented upon as a circus would have been.

DEFTING THE LAWS OF 1875.

"There appear to be a great many children here over two years of age," I said. "True enough; there are twenty-three, the large proportion of whom should be sent to the Bingham-

"Are the Supervisors of the Poor of this county, or the keeper, aware that the law is very explicit on

"I suppose so; but there is so much formality and "I suppose so; but there is so much formality and influence necessary to have them removed that Mr. Howard has not yet been able to accomplish it."

"Their retention here is not only illegal, but for them it is a school of future paupersism."

"Indeed they ought to betaken away; but we tried it once and they all came back to us."

"How was that? Where were they taken?"

"To the Home, at Platisburg. It is a very characteristic story of that class of charitable people who travel on their piety. I will tell you all about it.—"

travel on their piety. I will tell you all about it—"No, no. Not now; not until we return to the office," I interrupted. "How many women have you in the institution?"
"Sixty-seven," replied my guide, considerably abashed.
We had been traversing the kitchen. I had looked into the scap boilers, in which the breakfast had just been cooked—just as it is said our good triends of the cloth peep into the pots and kettles during Conference or Synod visitations—but had found nothing clean or commendable. It was too early in the day to expect order, but I was not prepared for chaos.

UNDER A CURSE.

day to expect order, but I was not prepared for chaos.

We now entered from the porch a room at the end of the wing (marked No. 5 m the diagram) in which the insane were kept. A terrible sight greeted me. A young man about my own age was chained by the ankle to the floor. He was seated on a wooden bench moodily watching me. I examined the fastenings carefully, and, as I could not detect any means of loosening the chain from the ring in the boards beneath our feet, was forced to conclude that he slept at night either upon the narrow bench or the cold damp door. It is true that the attendant denied that such was the case, but I am vory sure the "gentle" keeper of the Essex County Almshouse does not call in a blacksmith twice a day to cut and rejoin that chain! The sufferer was moody and resolutely refused to answer any questions. He doubtiess judged me by the standard which other visitors had created in his mind. What good had it ever done him, to be sure? I did not blame him, nor did I allow the finfeeling remarks of the attendant to make me dislike him.

DERADFUL, INSEPARABLE UNITY.

He was clearly an epiloptic patient, and needed the

or the spasms. Weak and despairing he would pand walk.

PHTY, AS THE WORLD GOES.

The longings of his struggling heart, the hopes of those same moments in which he determined to de and suffer terture, hunger and thirst and cold for the sake of freedom, have never been told to human ears. And if they had what an indifferent hearing they would have received! Judge by his experience. Whereseever he wandered, whether toward the north star or the rising moon—for the epileptic often loves the moon as his fellow lunatic—his goal was always the same. Whene schausted nature could endure no longer and hunger forced him to seek the habitations, though not the companionship of men, the silent demon which clung to him and from which he could not separate himself, remoraclessly disclosed the verdict which the world had passed upon him. Specchless as it was, it gave the halling sign of woe, which the great fraternity of the self-righteous and self-perfect recognized at once. The poor fellow was recaptured, sometimes only after a hard cross-country chase, and was returned to the care of the county and all the squallor, wretchedness and ill-usage that he had fied from.

"What is his name?"
"Edward Abbott."

CHAINED WITHOUT REASON.

"It is unnecessary to sak if he has any friends; but how long has he been chained thus to the floor?"
"Ever since the present keeper came here—more than a year."
"Why is he chained at all?"

"Ever since the present keeper came here—more than a year."

"Why is he chained at all?"

"He is very violent at times. Then, too, he has such awful spasms—regular fits." The attendant shuddered and seemed to see the patient before us in the throes of agony. "Worst of all, he used to escape; but this plan renders him a great deal easier to take care of," my guide concluded, candidly. It was pleasant to find so little dissimulation in an attendant, because they are usually schooled in trickery and fraud. Still, I must not do an injustice in this case, for I am free to say that if I had declared myself as a newspaper correspondent this attendant would have been more than a match for file.

deciared myself as a newspaper correspondent this attendant would have been more than a match for file.

"Do any members of the State Board of Charities ever come here?"

"Oh, yes, indeed."

"Is it possible that they see these things and danothing?"

"Dr. Hoyte and Mr.—Mr.—I forget his name, another member of the Board, were here. They said it was too bad—just what every visitor says. They didn't seem to take half as much interest in the case as you do."

"That will do nere for the present. Let us go scross the yard."

Youth and old Age.

In my journey along the porch toward the steps that lead down toward a board walk running in the direction of the woodshed I passed several children. One, a boy of perhaps seven years, struck my fanoy as intelligent and pretty. I patted him on the head, touched his thoughtful little pale face, and finding a few pennies in my pocket gave them to him. Brilling as was the gift it rendered him utterly specchiess, and it was not until I was picking my way across through the mud in the yard that he regained self-possession enough to run after me and murmur his thanks.

"He never saw so much money before," remarked the attendant.

Together my guide and I entered a small write.

specialess, and it was not until I was picking my way across through the mud in the yard that he regained self-possession enough to run after me and murmur his thanks.

"He never saw so much money before," remarked the attendant.

Together my guide and I entered a small write frame building at the corner of the yard (marked No. I in the diagram), and in a rear room found a sad case, which I propose to drag from the obscurity of Whallonsburg into the light of publicity. In a small apariment, bare of carpet and with only a bed and a small, rusty stove, were an old man and his wife. The man, Alvin Hoasinger by name, was a dignified and intelligent person, and, although tottering under the burden of eighty-two years, spoke calmiy of the awful situation in which he and his even more unfortunate wite (for she was totally hind found themselves. There was a caim dignity in his manner that made my heart sche for him.

"On, sir, it is not the mistortune which has brought me here that breaks me down," said he. "It is the constant recollection of what I have to endure from those whom I love, and the harsh treatment which I am forced to accept here under the name of charity. I don't blame the keeper so much. I blame myselt, young man. That's the trouble; I blame myselt, young man. That's the trouble; I blame myselt, young man. That's the trouble; I blame myselt, young man, that you was suffering, so, at the first of losing information, I drew a copy of the Henath from my pocket and gave it to him. He thanked mo very much and, rising, got his spoctacles that he might road for a while to the blind companion of his misrey.

"Who is this this man?" I asked of my guide whem we were again in the hall. "He is evidently a person of superior intelligence."

"His name I have already told you. He was once in comfortable circumstances. Would you believe in comfortable circumstances. Would you b

ndence.

"The Commissioner of the State Board of Charities saw this case when he was last here, but he did nothing. That was almost a year ago, and you see Mary ited ried up just the same. She's a vile talking old thing, and it serves her right. I'd like to knock her in the head. Then there's a man named Styles, a stout, heavy fellow, whom you may over on the porch. The keeper has to have him whipped with a rawhide sometimes when he refuses to work or pretends to be sick."

"Whips him with a rawhide! Where under heaven does he get the authority to do that?"

"I don't know. The law is very liberal, I have been told. It allows almost anything."

"What does that mean?" I suddenly exclaimed as we were about to reascend to the porch from the dirty, foul-smelling yard.

Mone chains.

Through the door of the dining room, where the women were engaged at ironing, I saw a member of that sex standing before a table in her bare feet, with both of her ancies chained together! Incredible as it may seem, that is exactly what the short prison dress of the wearer enabled me to see.

"More chains! What has she done?"

"Sho ran away several weeks ago and we've fixed her so she'll stay at home." My gentle companion actually laughed.

"What's her name?"

her so she'll stay at home." My gentle companion actually laughed.
"What's her name?"
"Mrs. Ryder. She wanted to go home to see her children, for she has a husband living who takes care of the family. They don't live together, however."
"Does it seem so very unnatural to the Poormaster that she should want to see her children? Is it for this 'crime' that he chains her up, as he does Edward Abbott?"
"It costs too much to bring them back, don't you see. It's not the running away that's criminal; it's the fact of putting the county to so much expense. And the county is very poor—very poor, sir."
Shades of Urish Heap, forgive us!

And the county is very poor—very poor, air."
Shades of Uriah Heap, forgive us!

FAREWELL

I had seen all that a visit could disclose. I heard
the story about the transportation of the children
to Platisburg and the failure to have them adopted
out because none but members of churches in good
standing were allowed to have any opportunity
to show their goodness of heart, and—it
is a sad and solemn fact—the people
whose religious standing filled the specifications
did not respond. Several good and moral families
who came promptly forward and offered a part of
the homeless little waifs a place by their firesides
were summarily thrust aside because they did not
belong to churches and say grace at table. The consequence was an utter failure of the effort and the return of these despised little footballs of religion to
the vulgar, dirty and unhealthy associations of the
Almshouse yard, where I now saw them.

I was thinking deeply of these facts as I walked
toward the door leading into the keeper's part of the
building, when I felt the sleeve of my coat pulled,
I turned. It was the bright faced urchin I had
noticed before. In his hand he tightly clutched the
pennies he had received. His charming, though
dirty, little face looked up into mine as he said, in a
most beseeching manner:—

"Kiss me, sir. Please—please kiss me."

most beseeching manner:—
"Kiss me, sir. Picase—please kiss me,"
"Why, my lad?"
"Because I never was kissed in my life!"